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Delicate children! What source of anxiety they are! The parents wish them hearty and strong, but they keep thin and pale.

To all these delicate children Scott's Emulsion of Cod-liver Oil with Hypophosphites comes with the best of news.

It brings rich blood, strong bones, healthy nerves, and sound digestion. It is growth and prosperity to them.

No matter how delicate the child, it is readily taken.

See, and \$1.00, all druggists.
SCOTT & BOWNE, Chemists, Toronto.

POCKET MONEY

People in your town are constantly sending for Rubber Stamps. You could get the orders and make the profit. We want to tell you about it; you will be interested.

WALTON & CO.
Sherbrooke, P. Q.
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SPRING SUITINGS

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WEEDS, FANCY WORSTEDS AND SERGES.

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Spring Overcoatings

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VENETIANS, WORSTEDS AND VICUNAS,

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All the fashionable shades and patterns in a great variety of prices.

—IN—

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MERCHANT TAILOR.

—IN—

GARD OF THANKS

—AND—

Change of Business

—AND—

McMURRAY & CO., wish to return their sincere thanks to the public for their generous patronage for the past 17 years they have been in business. And as we have decided to make a change in our business we therefore ask all indebted to us over six months before June 1st, and all those whose accounts are standing over one year after that date will be placed in the hands of an attorney for collection. In order to reduce our stock at once we have decided to sell our large stock of Organs, Pianos, Sewing Machines and Fancy Goods at a Great Reduction, as all must be sold if possible by July 1st. We have on Hand a large stock of Organs manufactured by Kern, Dominion and Doherty, also a number of second hand Organs and Pianos that must be sold regardless of cost, also a very large stock of Sewing Machines, The White, New Home, New Williams, Climax New Ideal, Queen and Standard.

—AND—

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Orders by mail will receive our attention.
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Our Sabbath-School.

INTERNATIONAL LESSON.

First Quarter—Lesson X—March 6 '98.

JESUS AND THE SABBATH.

—Matthew 12: 1-13.

Read Matthew 12.

Compare Mark 2: 23 28; Luke 6: 1-11.

Commit Verses 10-13.

GOLDEN TEXT.—*The Son of man is Lord even of the Sabbath day.*—MATT. 12: 8.

HISTORICAL SETTING.

Time.—Spring or early summer of A. D. 28.

Place.—Capernaum, and the fields in its vicinity.

In this chapter Matthew has massed together the acts of opposition to Christ.

A QUESTION AS TO THE WAY TO KEEP THE SABBATH.—Vs. 1, 2.

At that time, during that tour in Galilee, Jesus went on the Sabbath day through the grain fields of wheat or barley. They were doubtless on their way to or from the morning service in the synagogue, for his disciples were a hungry. The rabbinical law allowed no eating on the Sabbath, except, in case of sickness, prior to the morning prayers of the synagogue. A canon in the ritualistic churches of to-day forbids breaking the fast before partaking of the communion. And began to pluck the ears of corn. There was no road with fences, but a mere path through the fields of standing grain. But when the Pharisees saw it. These Pharisees were accompanying Jesus, for the purpose of finding fault with him. They hated him because they were wrong and his teachings reproved them. Therefore they found every fault possible; they perverted his acts and his words; they measured them by a false standard. Behold, thy disciples. The narrative does not say that Jesus plucked the grain and ate. He simply defended the right of his disciples to do so. He gave the Pharisees no ground for a personal accusation against himself. That which is not lawful to do upon the Sabbath day. The act was lawful on any other day, being sanctioned both by custom and the Mosaic law. But the Fourth Commandment forbade any work on the Sabbath, and the Pharisees had interpreted this law in a most mechanical way. They said that reaping and threshing were work, and therefore forbidden, and it was asserted that plucking corn ears was a kind of reaping, and rubbing them a kind of threshing.

TWO SCRIPTURE EXAMPLES.—Vs. 3-5.

Christ replies to them calmly, without any rough condemnation, but by two examples from the Scriptures, whose Sabbath law they thought they were fulfilling; and of persons whom they revered as peculiarly holy. Have we not read, so as to remember and apply. What David did when he was a hungry. Note the emphasis on hungered. His followers, too, were hungry; but it is on the acting of David, as one of the most eminent of the Jews, that the Lord concentrates attention. How he entered into the house of God. The Tabernacle then at Nob, a hill near Jerusalem. And did eat the shewbread. The shewbread was the bread that was kept on the golden table in the Holy Place. It consisted of twelve loaves corresponding to the number of the tribes of Israel. It was a significant and sublime symbolism, denoting that Jehovah was the Provider of his people's food. Which was not lawful for him to eat. . . . but only for the priest. The Argument was that if David, to keep himself and his followers from suffering hunger, could without blame, break a ceremonial law in its form, while keeping it in spirit, it must be right so to interpret the Sabbath law as to allow his disciples to do so much work on the Sabbath as was necessary to satisfy their hunger. Or have ye not read in the law. The Sabbath was the priest's busiest day of labor. How that on the Sabbath days the priests in the temple profane the Sabbath. By performing the whole temple service. And are blameless. Because the greater duty of temple service set aside the law of Sabbath rest. This labour on the part of a few was essential to the true Sabbath keeping by the many; and, moreover, such labor really fulfilled the spirit of the Sabbath.

THE ARGUMENT is that a literal cessation of manual labor, without any exception, was never intended by the Lord when he gave the law respecting the Sabbath.

THE GREAT PRINCIPLES OF SABBATH-KEEPING SET FORTH.—Vs. 6-8.

In this place is one greater than the temple. Jesus Christ himself. He was greater than the temple, (1) because he was the Lord for whom the temple was reared; (2) all its sacrifices pointed to him, and had their fulfillment in him; (3) he was the Spiritual Temple, the highest temple in which God dwelt. For the Son of man is Lord even of the Sabbath. Therefore he could give the right interpretation of its law.

He was Lord of the Sabbath; not to abolish it, but to own it, to interpret it, to preside over it, and to enable it by breathing into it an air of liberty and love necessarily unknown before. If ye had known what this meaneth. If you had understood the principle which underlies my defense of my disciples' conduct on the Sabbath. I will have mercy, and not sacrifice. What helps and blesses men, rather than any forms of worship. All forms of worship are to help men, and any use of them to prevent good coming to man is contrary to their spirit and purpose.

1. Jesus did not abolish the Sabbath. He is still its Lord. He made it for man, and therefore it must endure as long as man lives on earth. The Fourth Commandment is written in the law of God, and in the nature of man. One of the surest marks and measures of the decay of religion in a people is their non-observance of the Lord's day. Of all divine institutions, the most divine is that which secures a day of rest for man.

2. What Jesus did was to rescue it from the false interpretations put upon it; and from being a mere form to being a spirit and a life.

3. The only way to increase true Sabbath keeping is by increasing the spirit of devotion and worship which requires such a day. Man needs it as a day for moral training and instruction. The Sabbath rightly used is the greatest institution for learning and culture and soul growth the soul has ever known. Hence the neglect of the Sabbath is the surest road to ruin.

4. There is need of special guarding against anything that tends to weaken the effect of the Sabbath law. To break down this safeguard is to open the door for the oppression of the poor, and of all the working classes.

5. Jesus gives us the true principle of Sabbath keeping. It must be for the whole of man, body and soul. It must be helpful to man. Whatever uplifts, comforts, enlarges man, is adapted to the Sabbath. Works of mercy are peculiarly fitting on the Sabbath. Seven of Jesus' recorded miracles were performed on that day.

SABBATH KEEPING ILLUSTRATED BY THE EXAMPLE OF JESUS.—Vs. 9-13.

He went into their synagogue. This shows one way in which Jesus was accustomed to keep the Sabbath. A man which had his hand withered. This would hinder him in earning a living. They asked him saying, Is it lawful to heal on the Sabbath? Here was another opportunity for Jesus to explain his views about Sabbath keeping. But the object of the Jews was that they might accuse him, and thus bring him to trial for Sabbath breaking, and discredit his teaching. One sheep, and if it fall into a pit, etc. Jesus appealed to their own interpretation of the Sabbath law; and then turned it against themselves by asking, How much then is a man better (of more value) than a sheep. Wherefore, according to their own rules, it is lawful to do well, to do good deeds, on the Sabbath. Then saith he to the man. He did one of the good deeds it was lawful to do. As the cure is wrought only by a word, the Pharisees have no ground of accusation. Their whole plan was thus frustrated, while Jesus gave fresh emphasis and new light to his teachings.

Success Proverbs.

Find your purpose and fling your life out to it. Try to be somebody with all your might.

What is put into the first of life is put into the whole of life. Start right.

The first thing to do, if you have not done it, is to fall in love with your work.

Don't brood over the past nor dream of the future; but seize the instant and get the lesson from the hour.

Poverty and hardship have ever been the great schoolmasters of the race, and have forced into prominence many a man who would otherwise have remained unknown.

Necessity is the priceless spur.

Give a youth resolution and the alphabet, and who shall place limits to his career?

Don't wait for extraordinary opportunities; seize common occasions and make them great.

A great opportunity will only make you ridiculous unless you are prepared for it.

The lucky man is the man who sees and grasps his opportunity.

Don't dally with your purpose. Not many things indifferently, but one thing supremely.

The world always listens to a man with a will in him.

The man with an idea has ever changed the face of the world.

Find a way or make one. Everything is either pusher or pushed.

There is nothing small in a world where a mud crack swells to an Amazon, and the stealing of a penny may end on the scaffold.

Not everything that succeeds is

success. A man may make millions and be a failure still.

Guard your weak point. Be Lord over yourself.—Success.

Books of the Old Testament in Rhyme.

God's great lawgiver speaks to us in Genesis and Exodus; Leviticus and Numbers he follows with Deuteronomy. Of these five named, stands every book a member of the Pentateuch. Joshua and Judges rule the land; Ruth gleams a sheaf with trembling hand; Samuel and numerous Kings appear, With Chronicles recorded here. Of these last three, two volumes each, The annals of the nation teach. Ezra to temple-building falls; Nehemiah roars the city's walls; Esther with rare devotion strives, And saves from doom her people's lives. Twelve books are these historical, Now follow five poetical: Job speaks in sighs; David, in Psalms; Taen Proverbs guide through storms and calms; Ecclesiastes follows on, And the sweet Song of Solomon. The holy volume now we see Embracing books of prophecy: Isaiah's visions warn the nations, And Jeremiah's Lamentations; Ezekiel, a captive priest, Forshows his countryman released; Daniel is faithful to his God, In spite of the oppressor's rod. Four prophets, these, we call the "greater"; Twelve "lesser" ones are coming later: Hosea, Joel, and Amos strive The nation's faith to keep alive; Obadiah, Jonah, and Micah warn Of judgments coming in their turn; Nahum and Habakkuk foretell Retractions which their enemies befall; Then, Haggai and Zechariah Summon the people with trumpet calls To rise and build the temple walls; And Malachi the Saviour sees Through intervening centuries. Cheered by his hope, we are content To close the Older Testament, And unto God with reverence look, And thank Him for the holy book.

The Best Lesson About Charity.

Archbishop Magee would often tell the following story, and say it was the best lesson about charity he ever had in life: "It was when my father was Vicar of St. Peter's, Drogheda, Ireland. One day I met a ragged, miserable Roman Catholic child who was begging for help. Touched by his wretchedness, I made my way to my father's study, and told him about the boy, and asked him to give me something for him.

"Looking up from his books and papers, he said, 'Indeed, I cannot. I have all our own school-children and poor to help, and I really cannot do anything for the lad.'

"However, as I turned crestfallen to the door, he called after me, 'Willie, if you like to go without your own dinner, and to give it to the boy, you may; and go and ask your mother to find some old things to clothe him in.'

"Off I went delighted, and gave the lad my dinner; and now, when I hear of large sums given in so-called charity, I think of my father's words: 'Willie, if you like to go without your own dinner you may give it to the lad.'

Teaching Politeness.

A mother noticed a remarkable change in the deportment of her six year old son. From being rough, noisy and discourteous, he had suddenly become one of the gentlest and most considerate little fellows in the world. He was attending the kindergarten, and his mother naturally inferred that the change was somehow due to his teacher's instruction.

"Miss Smith teaches you to be polite," she remarked, in a tone of interrogation.

"No," said the boy, "she never says a word about it."

The mother was puzzled, and all the more when further questioning brought only more emphatic denials that the teacher had ever given her pupil lessons in good breeding.

"Well, then," the mother asked, finally, "if Miss Smith doesn't say anything, what does she do?"

"She doesn't do anything," persisted the boy. "She just walks around, and we feel polite. We feel just as polite as anything."

That was all he could tell about it, and his mother began to see through the mystery.—Educational News.

A Sensible Boy.

An intelligent boy sat absorbed with a highly wrought and pernicious book. His father saw at a glance the character of the book.

"What have you there, George?"

The little fellow, looking up with a confused air, promptly gave the name of the work.

His father gently remonstrated, pointing out the danger of reading such books; and having some confidence in the effects of early culture upon the mind of his child, left him with the book closed by his side.

In a few moments, the father saw a light in an adjoining room. It

was George burning the pernicious book.

"My son, what have you done?"

"Burned that book, papa."

"How came you to do that?"

"Because I believed you knew better than I."—Michigan Advocate.

Tries for Young People.

Try to be satisfied to commence on a small scale.

Try not to look at richer homes and covet their costly furniture.

Try being perfectly independent from the first, and shun debt in all its forms.

Try to cultivate the moral courage that will resist the arrogance of fashion.

Try to avoid the too common mistake of making an unwise effort to "begin" where the parent ended.

Try going a step further, and visiting the homes of the suffering poor when secret dissatisfaction is liable to spring up.

Try to remember that it matters but little what "people think," provided you are true to yourself, to right and duty, and keep your expenses within your means.—Somerville Journal.

Suffering Stopped.

The sufferings caused by constipation cannot be numbered. All of these troubles can be permanently cured by Laxa-Liver Pills. One Laxa-Liver Pill every night for thirty days, cures constipation and biliousness.

Bright as a Dollar.

Heart and nerve troubles cloud the brain, tangle the memory, wreck the system and destroy sleep. Milburn's Heart and Nerve Pills regulate the heart, tone the nerves and bring health and vigor to the entire system.

Mrs. Celeste Coon, Syracuse, N. Y. writes: "For years I could not eat many kinds of food without producing a burning, excruciating pain in my stomach. I took Parnelle's Pills according to directions under the head of 'Dyspepsia or Indigestion.' One box entirely cured me. I can now eat anything I choose, without distressing me in the least." These Pills do not cause pain or griping, and should be used as a cathartic is required.

GOOD THINGS TO LEARN.—Learn to laugh.

A good laugh is better than medicine.

Learn how to tell a story. A well-told story is as welcome as a sunbeam in a sick-room.

Learn to keep your troubles to yourself. The world is too busy to care for your ills and sorrows.

Learn to stop croaking. If you cannot see any good in this world, keep the bad to yourself.

Learn to hide your aches and pains under a pleasant smile. No one cares whether you have the earache, or rheumatism.

Learn to attend strictly to your own business. Very important point.